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PAPERS READ BY TITLE.

The following papers, presented to the Central Division, were read by title only:

19. "Some Traces in Klopstock's Poetry of Richard Glover's Allusion to the 'Marble Form' in his *Leonidas*." By Professor Fletcher Briggs, of the Iowa State College.

[Klopstock's sentimental nature made a marked response to the simile in *Leonidas* (ed. 1737, Bk. VI, 143-149), which characterizes a grieving lover. In the disappointment of his own youthful love, Klopstock wrote to a friend, comparing his experience to that of Glover's lovers, one of whom the latter poet compares to the "marble form"; and in another letter Klopstock asserts of himself: "Dass ich mir wie das marmorne Bild vorkomme." He also uses the simile in the *Messias* and in several minor poems which belong to different stages of his development. The borrowed image, which is used each time with a peculiar significance like that in *Leonidas*, becomes for Klopstock a set poetic device.]

20. "German Hymns in the Church Service before the Reformation." By Professor Neil C. Brooks, of the University of Illinois. [See *Modern Language Notes*, April, 1910.]

[It is known that, contrary to earlier opinions, German hymns were occasionally used in the church service before the Reformation. The extent of this usage, however, and the details regarding it are not well known. This paper gives a considerable number of specific cases found in liturgical manuscripts. The cases extend from the middle of the fourteenth to the sixteenth century, and are chiefly from the Easter ritual. The hymns mentioned by name are *Christ ist erstanden*, *Also heilig ist dieser Tag*, and *Es freuen sich billig*.]

21. "Platonism in Spenser." By Dr. Philo Melvyn Buck, Jr., of the William McKinley High School, St. Louis.

[The object of the paper is to examine the writings of the Italian Platonists of the fifteenth and sixteenth centuries, and especially Bembo and Castiglione, and to trace their influence upon Spenser's *Faerie Queene* and four *Hymns*. A side reference will be made to the writings of Sidney and other Elizabethan writers.]

22. "The *Diablerie* in the Old French Mysteries." By Professor David Hobart Carnahan, of the University of Illinois. [See *The Romanic Review*, I, 149.]

[A comparison of the French "diablerie" with the German "Teufelszene," and with the rôle of the Devil in the English miracle plays. The composition and language of the "diablerie" is studied, its chronological development, function, and nature. The "Teufelszene" lacks the development of the "diablerie," is more serious in nature, and different in function. The rôle of the Devil in the miracle plays is of less comparative importance. A chronological development may be traced in the "diableries," and a logical sequence found in their arrangement within the mystery.]

23. "The Masque in Shakspeare's Plays." By Professor John William Cunliffe, of the University of Wisconsin.

[This paper endeavors to show that while the term "masque" is used very loosely by Shakspearean critics, Shakspeare himself uses it only in the strict sense defined by modern students of this form of court entertainment. It is suggested that for the sake of clearness the exacter usage should be followed in the criticism of Shakspeare's plays.]

24. "The Noun Stems in the Thidhrekssaga, Mb²." By Professor George Tobias Flom, of the University of Illinois. [See *The Journal of English and Germanic Philology*, ix, 1.]

[The paper is a contribution to the study of the language of this very interesting Old Norwegian monument from the close of the thirteenth century.]

25. "The Development of the Department of News in the *Tatler*." By Professor Chester Noyes Greenough, of the University of Illinois.

[The cause assigned by Macaulay, Forster, and others, for the discontinuance of news in Steele's *Tatler* is Steele's loss of the gazatteership. But this occurred some months after news had virtually ceased to appear in the *Tatler*. It seems fairly clear that news dropped out of the *Tatler* because (1) Addison, whose influence was on the increase, had from the first cared little or nothing for it; (2) the plan of having several departments gave place to the plan of having a single essay; (3) editorial comment on news superseded the chronicling of events; (4) advertisements, which rapidly increased, proved more profitable than news.]

26. "Writings by Charles Sealsfield, Recently Discovered and Recovered." By Professor Otto Heller, of Washington University.

[The paper will discuss, as the title indicates, some writings of Sealsfield that have recently been unearthed. These works must be

taken into account in any attempt to form a final opinion of Sealsfield's position in literature.]

27. "The *Contenz dou Monde*, by Renaud d'Andon (13th century)." By Professor T. Atkinson Jenkins, of the University of Chicago.

[Attention was called to this unpublished poem by Ch. V. Langlois (*La Vie en France au Moyen-Age*, 1908). The title appears to mean, The World's Law-suit, or The World on Trial. It is an unusually pungent satire on lawyers and on women, closing with the devout supplications usual in the *dits* of the period. There are ninety-three quatrains of monorimed alexandrines. Judging from the language, the poem belongs in the last third of the thirteenth century. The author is otherwise unknown; *Andon* appears to be *Andonville*, in the Gâtinais, not far from Pithiviers.]

28. "The Need of a Critical Edition of Sedaine's *Le Philosophe sans le savoir*." By Professor Thomas Edward Oliver, of the University of Illinois.

[Existing editions, including so-called critical editions, show such wide variation that a truly careful and critical text seems needed. The claim of the two editions of Georges d'Heylli (1877 and 1880) to have faithfully used Sedaine's manuscript is shaken by comparing each with the other and also with the manuscript. The interference of the censor has also greatly complicated the problem. As the play represents the highest development of the *tragédie bourgeoise* in the eighteenth century in France, it seems highly desirable to undertake an accurate and definite text based upon the original manuscript with the variants of the earlier editions. The writer is engaged upon such an edition.—A fifteen-minute summary.]

29. "The Philosophy of Juan Valera." By Mr. Arthur Leslie Owen, of the University of Illinois.

[A consideration of the novels of Valera leads to the conclusion that his philosophy is a compound of mysticism and materialism, in which the latter predominates in spite of his inherited and acquired mystical tendencies.]

30. "The Irpino Dialect." By Professor Alfonso de Salvio, of the Northwestern University.

[1. Topographic discussion. 2. Phonology. 3. Specimens.]

31. "Giosuè Carducci." By Dr. Attilio Filippo Sbedico, of the University of Illinois.

[A brief account of the life of Carducci. Carducci considered as politician and writer. Was Carducci a political turncoat? Carducci's ideal. His work and influence. The return to classicism.]

32. "The *That*-Clause in the Authorized Version of the Bible." By Professor Hubert Gibson Shearin, of the Transylvania University. [See *Transylvania Studies in English*, 1 (Lexington, Ky.), 1910.]

[Every example, with noteworthy parallels from other translations, is collected and arranged under the usual syntactical groups. Items of peculiar interest are perhaps: prolepsis—coalescence of clauses—the evolution of the "would God that" exclamatory idiom—absolute clauses—the omission of *that*—*that* as a compound relative of person—*he who*, *those who*—*but*—*that* clauses—*that* as an equivalent of *because*, *if*, *except when*, and *lest*, in the second of two adverbial clauses of like function.]

33. "Der guot frum Lutherisch pfaffen narr, 1521." By Professor Ernst Voss, of the University of Wisconsin. [See *Publications*, xxv, 3.]

[Panzer remarks concerning this pamphlet: "It is directed against the nobility for annexing ecclesiastical estates." On the contrary, it advises the nobility to annex ecclesiastical estates as belonging to them, since they had been established by their forefathers. "The monks," remarks the author, "have turned merchants, dishonorable salesmen of mercy, and their unjustly acquired riches should be taken from them, and the good and honorable merchants should be left undisturbed." He further advises the monks to become pious hermits, and like St. John, live in the desert, leaving their cloisters to the impoverished knights.]

34. "Luther's *Eyn sermon von der zerstoerung Jerusalem*." By Professor Charles Bundy Wilson, of the State University of Iowa.

[The paper will attempt to show that this sermon, which is contained in a booklet (probably printed in 1525), in possession of the writer, is important in correcting certain dates.]

35. "Die Denkart Goethes und Kants,—ein Vergleich." By Mr. Richard Wischkaemper, of the University of Minnesota.

[Die Untersuchung will nachweisen, wie Goethe und Kant von verschiedenen Ausgangspunkten wesentlich denselben Gedankengang gehen und wesentlich zu derselben Weltanschauung gelangen. Goethes naturwissenschaftliche sowie Kants kritische Schriften kommen hierbei hauptsächlich in Betracht.]